35: Collingwood--139 D-2 (1866) 1867 Formosan Aborigines-1-2
116, 123, 157, 609 Sek-hoan

"We unpacked our basket of provisions in the middle of the village, and were soon surrounded by the entire population, who pressed curiously about us, but withal civilly; and seemed to think our eatables not bad, particularly the loaf sugar, which young and old appeared to appreciate. Captain Bullock had brought with him some old numbers of the Illustrated London News, which he distributed among them; but I remarked that though all seemed anxious to get a leaf, they did not look at the woodcuts, but immediately folded it up and put it in some part of their dress—nor could I interest them by pointing out to them the most striking illustrations, which they did not appear to comprehend. They did not, however, show any lack of interest and curiosity in most things, and the men particularly most inquisitively examined every part of our dress, feeling its texture, looking into our pockets, and shewing by signs that they wished to see the interior of any box or bag we happened to carry. Nor were they content with looking once, but the same objects must be inspected again and again. The women more particularly exhibited a great anxiety to obtain as presents anything we could give them, particularly anything ornamental. The naval buttons were a great temptation, and over and over again they pointed to them, and intimated their desire to be the fortunate possessors of them. When denied, they would point to a young child and ask it for him, as though we could not refuse it. Darwin, I may observe, makes the same remark when speaking of the Fuegians. If the button was given under these circumstances, it was immediately fastened on a string and tied round the child's forehead. But so importunate were they, that I might have

completely stripped myself and found candidates for every article I possessed. Notwithstanding this, however, and that they repeatedly put their hands into our pockets, not a single article was lost, and no attempt was made to steal, but upon its being re-demanded they never offered to retain any object whatever. After our meal was over, the empty bottles were eagerly sought after, and we soon learned that no more acceptable present than a bottle could be made to them. This, which they called brasco, and tobacco, (1)

1. Both words, no doubt, from the Spanish or Portuguese, frasco and tobaco. —Editor.

were the only two things which they specially applied for."

35: Collingwood--142 D-2 (1866) 1867 Formosan Aborigines
116, 123, 157 Sek-hoan

"The people readily acceded to the desire that they should sit, and several picturesque groups were formed, some of which were successfully fixed by the camera: of course it was very difficult to keep them all quiet, and impossible to make them comprehend the necessity of absolute stillness during the critical moments. The result, however, was in several instances very satisfactory."

35: Collingwood --143 D-2 (1866) 1867 Formosan Aborigines
116, 144, 157, 186 Sek-hoan

"In conclusion, I think it is evident that the race of people inhabiting this village is distinct from the Chinese. Among the women, particularly, there was scarcely one who had a Chinese feature, and their habits and modes of life also differ considerably. The feet were in no instance bandaged, as is universally the custom among the neighbouring Chinese. With regard to the men, it was not always so easy to discriminate, although in many, or rather most, instances, the Kibalan man was bigger and more stalwart, and with a cast of features superior to that of the Chinese. Some of them may have been half-castes, but I am of opinion that the majority of the inhabitants were of pure aboriginal descent, though how they became separated from the mountain savages, and the process and reason of their domestication, I have no means of knowing. Their present isolation in their own special village in a great measure accounts for the apparent purity of their blood. They were in all respects a more intelligent and more engaging people than the Chinese of Formosa, though these latter affect superiority. Thus, when I inquired of a man in the Chinese village of Sano, who I imagined had a dash of Kibalan in his face, if he belonged to that race, he replied, 'No, I am a man' (that is, a Chinese), 'not a foreigner.' "

37: Steere--306-307 S-3 (1873-74?) 1875 Formosan Aborigines
116, 157, 771, 533 Sek-hoan

"The ancient worship of the Lek-whan, like that of the Pepo-whan of the South, seems to have consisted of certain idolations, dances and songs, and the worshiping of a boar's or deer's skull. They differ materially from the Chinese in a natural love and taste for music. They have fitted several of their wild idolation tunes to Christian hymns, which they sing with great spirit. They learn European music readily, but seem to prefer their own. They are [307] naturally honest and hospitable, and we had great trouble in getting them to take pay for the articles of food we bought of them."

37: Steere--314-315 S-3 (1873-74?) 1875 Formosan Aborigines 1-2
116, 157, 177, 721

"The numbers of the savages of Formosa are hard to estimate. They are certainly more numerous than would be expected from the rough and mountainous character of the country they inhabit. They are weak and cowardly and badly armed, and their only safety is in [315] their woods and rocks, through and over which they make their way with almost the facility of wild beasts. Those who inhabit the sea coasts to the west are in the habit of plundering wrecked vessels and adding the heads of those of the crew who escape drowning to their treasures. They are said to be a fierce race and better armed than those of the mountains. The Chinese are slowly encroaching upon them where the soil and timber is worth possessing, but it will take centuries at the present rate for them to gain entire possession of the island, and it is probable that they never will conquer the whole island but will leave the most mountainous parts of the island in the hands of the savages, just as they have done in the interior of China itself, where there are many tribes of savages who do not recognize Chinese authority. There is probably no day of the year that passes without bloodshed along the savage border in Formosa. The savages are continually coming out and lying in wait for the Chinese, and the Chinese are in no way particular how they get the savages in their power and revenge themselves, but the Chinese government seems to have no concern in it. Those who live along the border understand that they do it at their peril, and that their death will not be noticed. The only means for defense or warning that we saw upon the border were undertaken by private individuals, and we saw one man,

37: Steere--314-315 S-3 (1873-74?) 1875 Formosan Aborigines-2
116, 157, 177, 721

whose lands and property were exposed, who was offering ten dollars per head for savages."

39: Wiedfeldt--25 F-3 (1913) 1917 Formosan Aborigines
116, 157, 186, 609 Atayal

I have not been able to determine the basic reasons for their reserve. Perhaps it is rooted in excessive pride of race, not to say, haughtiness of race, as some of the Japanese maintain... It is also partly due to a certain shyness. In the presence of people who belong to other races, the Atayals drop their voices to a whisper, and display a prudent reserve in spite of the curiosity of the others. The sources of this attitude, however, continue to be a mystery; the only thing that is clear is their attitude of reserve.

40: Kirk-17 [2] S-2 (no date) 1941 Formosan Aborigines
116, 177, 157

"The government, likewise, hopes to make the aborigines more productive economically. Their temperament, like that of the North American Indians and so many other primitives, does not fit them to be factory workers, dock laborers, or members of construction gangs. They might be pressed into service as road or brush workers in the mountain passes."